An

Oration or Funerall Sermon vttered at Roome, at the buriall of the holy Father *Gregorie* the 13. who departed in Iesus Christ the 11. of Aprill. 1585. Conteyning his maners, life, deedes, and last wordes at his death concerning the affayres of this present time. Together with the lamentations of the Cardinalles and whole Clergie.

Faithfully translated out of the *French Copie, printed at* Paris *for* Peter Iobert, dwelling in Harpe streate. 1585. with the Kings Priuiledge.

Otherwise to be intituled:

A Sermon full of Papisticall adulation and matter sufficient to procure the wise and vertuous minded to contemne such grosse and palpable blindnesse, and all persons to laugh at their absurde and erronious follies.

Imprinted,

Anno 1585.

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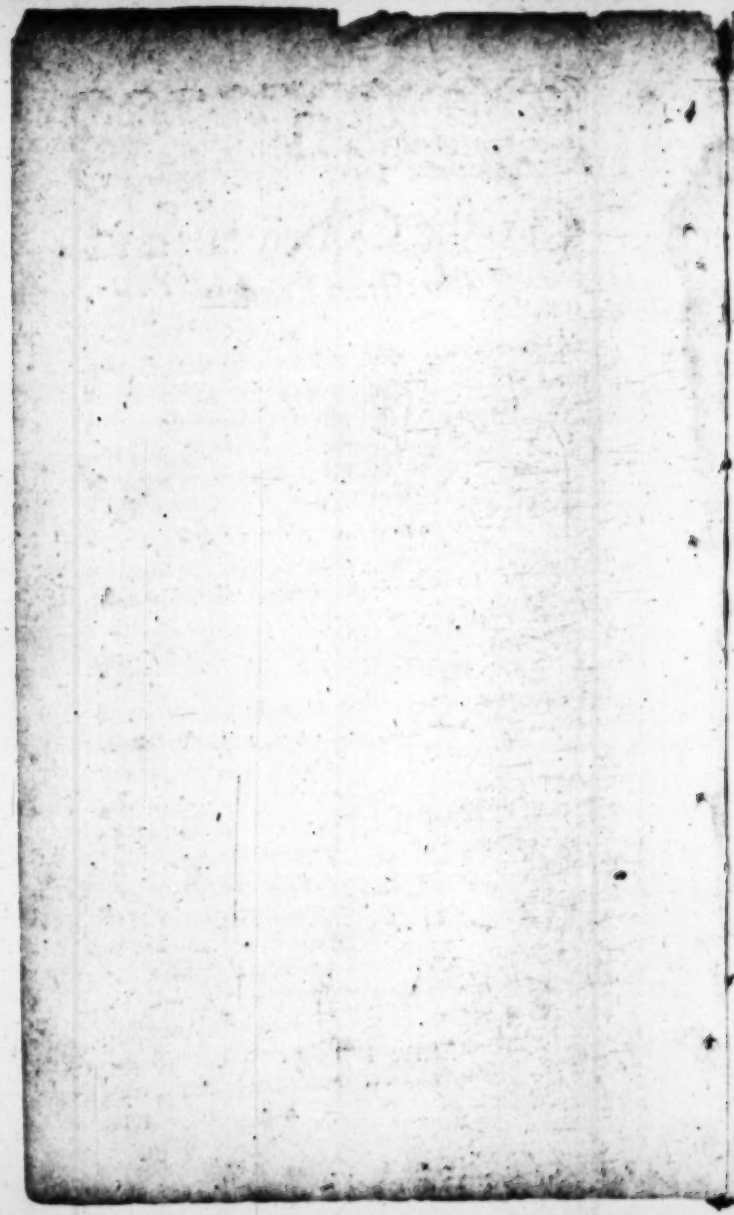

¶To the Courteous and *Christian Reader.*

Vch and ſo great (Gentlemen) is the obſtinate and peruerſe blindneſſe of the fond and fantaſticall Papiſtes, that vnworthely they chalenge vnto them ſelues all Eccleſiaſticall Rites and Priuiledges, vnderpropping their ruinous ROMAINE Church with ſuch fayre, but rotten, poſtes, and extolling (euen aboue God) their whoriſh Antechriſt with ſuch glorious titles of holineſſe & honor, that if God did not turne their wordly wiſedome to follie, and cauſe them by runhing headlong into groſſe & palpable errors, to diſcouer their owne doinges, many true and perfect Chriſtians might by their charming allurements be ſiniſterly ſeduced. As I was thus ſorrowfully meditating of theſe their polliticke illuſiõs, there came to my handes a Copie of the Oration or Sermon pronounced at Roome ouer the Corps of GREGORIE the xiij. their laſt and leaud Pope: which taking in my hand & thinking to finde ſome excellent (though erronious) ſhewe of skill and learning: after I had vewed and reuewed it ouer carefully, I found ſuch a confuſed Chaos of doting conceipts, ſuch an abſurd ſoumme both of learning, rea-

ſon, and methode, that I could not but wonder how either Mas Doctor the Preacher could bee ſo impudent, to vtter ſuch balde ſtuffe afore ſo many ſtately Cardinalles: or ſuch mightie Potentates ſuffer the Corps of their new Sainct GREGORIE: or their owne reuerende grauities to bee abuſed with the rehearſall of ſuch fantaſticall toyes. But ſeeing their owne wordes may bee beſt witneſſes of their follies, I thought good to tranſlate it into Engliſh, that euen the ſimpleſt may ſee how ſimplie GOD wot theſe great Schoolemaiſters deale in their greateſt & moſt waightie affaires. For who would haue thought that the Cardinalles would not haue appointed ſuch a learned Prelate to preach at the Funerall of ſo mightie a man: nay, as they ſay, more then a man, that his excellēt Sermō might haue bene a glorie to the dead Corps of their good Pope GREGORIE: but ſeeing in ſuch waightie affayres they bring forth ſuch weake Diuinitie, let the world iudge how carelesly and vnskilfully they will gloze ouer their ſmall and ceremonious tromperies. This ſhewe of their owne dotings then I hope ſhall bee a proofe or caueat for the godly to beware of their poyſoned potions, and to leane only to the true Church that is builded on the Rock Chriſt Ieſus: which happie ſucceſſe in Godlineſſe wiſhing to al men,

I commit you to the Almightie.

Robert Greene.

In Papam Theodori Bezæ Carmen.

SI qua fides Romane tibi est adhibenda Tyran
Larua tegit summi quem sacra Pontificis:
Auspicijs cuicunq; tuis manus uncta refulget
Et capite raso vertice splendet apex
Quinq; vbi conceptas tacito cum murmure voces
Fuderit (hæc etenim pandere sacra nefas)
Ecce manus inter medias (si credere fas est)
Vera caro euadit, qui modo panis erat.
Non igitur te Pontificem nunc dixero, verum
Carnificem & patrem dixero carnificum.

In eundem.

Non Pontifex, sed Potifex:
Non Potifex, sed Panifex:
Non Panifex, sed Carnifex.
Est Papa, Pater, Pontifex.

An Oration and Funerall

Sermon vttered ouer the Corps of the holie Father Pope *Gregorie the xiij. who de-* ceaſed in Ieſus Chriſt the 11. of Aprill. 1585.

THERE is nothing ſo certaine as death, either vncertain as the momẽt therof. Wherfore the holy Doctor ſaith: Keepe thy ſelfe continually in that eſtate wherein thou deſireſt to dye. And ꝑ Prouerbe goeth, that many a one thinketh himſelfe in perfect health, when he beareth death in his boſome. To ſay the troth we doe continually carrie death about with vs. It is in vs immediatly after we take life and mouing in our mothers wombe: and whereſoeuer we walke it is ſtill at our heeles: If wee take horſe, it is with vs: If wee bee on the water, it is the

guyde of our Shippe: ſo as we can neuer ſay death to bee abſent from vs: for our ſelues are very death, and no part of our bodie immortall: wherefore thoſe that ſuppoſe themſelues to liue in this world are farre deceiued in their owne opinions, and the pilgrimage of man in this world is but a ſhadowe of life, which vnto vs ſeemeth life, but in deede is none. The better therefore to deſcribe the ſaid ſhadow, I will make an abſtraction of the dead time of mans age from the full and greateſt age that a creature can liue in the world. Firſt, the longeſt age that mā can liue in this world is but ſixe ſcore yeares.

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From ſixe ſcore yeres we muſt deduct the nightes, for man when he ſleepeth liueth not, beſides that ſleepe is termed the Image of death, ſo that deducting the nightes, which comprehēd one halfe of the time, man liueth but three ſcore yeares in the world.

Whiles man liueth theſe ſixtie yeares, he liueth but the one halfe of them, for if he haue one day of mirth and quiet he hath an other of ſorrowe and care, be-

cauſe

cauſe griefe doth ſtill ſecretly creepe into mirth. And any perſon troubled with cares or vexed in mind, doth rather dye then liue, wee muſt therefore take from the ſixtie yeares afore ſaid the one halfe, and ſo there remaine but thirtie.

Now, let vs ſee whether in the ſpace of ſixe ſcore yeares a man may not paſſe away tenne at the leaſt in ſickneſſe, miſchaunces, or other infirmities? I may tell you there is no mā that liueth ſixe ſcore yeares in the world, but at ſeuerall times and during his ſayd age he hath aboue tenne yeares infirmitie: and therfore we muſt take from the thirtie yeares which are the remainder of mans life yet tenne yeares, and then there are but twentie left.

Which are now the twentie yeares of his life? We muſt take them at his infancie and in his oldeſt age: that is, tenne yeares from his very childhood, and the other tenne from his extreme olde age: but ſith aſwell in Infancie as in extremitie of age there is no life, but rather a liuing death, I conclude, that man hath not one only howre of life in this world;

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alſo that whoſoeuer ſeeketh life in this world doth much deceiue himſelfe. In heauen therefore it is that wee muſt aſſure our ſelues to liue, and ſeeke for life, but not vppon earth where death doth continually haunt vs. For wee ought to dye to the world, to the end to be borne in Ieſus Chriſt.

ppie wes to e true urch, en the mbers Anti- riſt de- aſe.

According to the ſoueraigne ſentence and decree, O ye Enhabitaunts of *Roome* wee ſee your great Biſhoppe and mine is dead: behold our Crowne is fallen: our Loadſtarre vaniſhed away and our light extinguiſhed. And for my owne part, O wretch and miſerable man, who am depriued of him, of two thinges, I wiſh for one, that is, either neuer to remember the good that wee haue loſt, either els calling the ſame to minde to finde ſome one that were able to giue me comfort correſpondent to the greatneſſe of the heauineſſe whereinto I am fallen. And in deede my ſelfe doe now come into the Pulpit vpon two ſeuerall occaſions mere contrary each to other, *viz.* to rehearſe the greatneſſe of the good that is taken from vs, and to comforte thoſe that ſuſtaine

ſtaine the loſſe: nay, rather to doe two things which ſeeme to repugne each other: for if it bee true that nothing doth more aggrauate the griefe of the loſſe, then the remembraunce of the valew of the thing loſt; then doth nothing ſeeme more contrary to the comfort of the liuing thē the praiſes of him that is dead, as in this cace, wherein ſo farre doe the merites of the deceaſed exceed, that the arrowes which pearce his heart that is depriued of him are the more ſharp and grieuous. Howbeit ſome man would anſwere, that contrariwiſe by the commēdations of him þ is departed we doe declare that he is not dead, but liueth, and thus wee may by little and little aſſwage the ſorrowe of our loſſe and domage in whatſoeuer maner. But as it were hard for a Painter in the face of a ſorrowfull perſon to repreſent a ſmyling countenaunce, ſo doth it ſeeme to me a difficult enterprize to vndertake to comforte a man by rehearſing the vertues of him that is taken away from vs: and that the more if we ſhould enter into conſideration of him þ is ſpoken of: of your ſelues

that

that are the hearers: & of me ꝑ do make the diſcourſe: for in each of theſe three, the ſame circumſtaunces that ſeeme to make my enterprize eaſie, are thoſe that in deede doe yeeld it moſt difficult and troubleſome. As if a man ſhould in reſpect of him ſay, that if the multitude of his great vertues doe ſeeme to abridge my labour in ſeeking ſome argument whereupon to ground his praiſes: ſo cõtrariwiſe the aboundaunce of ſo great vettues doe hold me ſo ſhort, that I can not certainly reſolue vpon the choyſe of one onely whereupon worthely to commend him: For you, if a man ſhould ſay, in that you all knewe him and vſed him to your great profite, it ſhould ſeeme ſufficient for me, onely to diſcipher matters: ſo contrariwiſe your owne perfect knowledge together with your dealings with him, would ſufficiently open vnto you all my defaults in diſplaying of him. And for my own part, if an infinite courteſies and great fauours wherewith he hath alwaies gratefied mee doe ſeeme without ſeeking any cunning to breede in mee as much affection as is requiſite:

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so by contrary reason, the great fauours and benefites wherwith he hath alwaies gratefied me doe not leaue me any cunning meanes to hinder me from hauing greater affectiō then is here to be required of me. And this was the principall reason that moued me somewhat to refuse this so honorable a Commission, & vnto mee in many other respectes most welcome, and to request you to appoint and commit to some other the charge to discourse hereupon, and to leaue vnto me teares and lamentations onely.

But now vnto thee, Oh my good master and father (for so will I alwayes call thee) doe I turne my selfe: May it bee possible that this my oratiō which lately in thy life thou diddest harken vnto, should now bee employed in praysing of thee beeing dead, either that this my tongue which employing me to the seruice of this countrey, thou diddest too greatly honor, should now be occupied, helas, in lamentations for thy so hurtful death to all Christiandome? And what? hast thou then brought mee so ioyfully to Roome, to the end here to celebrate

thy

thy funeralles? Oh how that Commiſſion to reade *Hieremie* might well foreſhewe vnto mee (but I perceiued it not) that my Lecture thereof ſhould ende in lamentations, and now behould that diuination accompliſhed! ſee *Quomodo ſedet ſola Ciuitas*, how the Citie ſitteth deſolate, notwithſtanding it be *Plena populo*, full of people: alſo howe this ſpouſe, *The Church of Roome*, who by greate brightneſſe ſeemed to bee *Domina gentium*, Lady of Nations, now hauing loſt thee, *Eſt facta quaſi Vidua*, is made as it were a Widowe: and as a Widowe all dipped in teares and lamentations, willeth mee to celebrate the prayſes of her deere ſpouſe, which ſhe all wholy togither can not celebrate: wherin although I can not (as in trueth I am not able) atteyne to the leaſt parcell of thy deſertes, which are not well to be expreſſed, yet at all aduentures I aſſure my ſelfe, O happy ſoule, that as in thy lyfe time thou didſt pardon mee a number of other imperfections, ſo now thou wilt likewiſe forgiue mee this: I knowe that as thou wert accuſtomed, thou wilt make better

No Spouſe but a Strũpet ſpotted with ſpirituall fornication.

Beaſtly and blaſphemous deuinitie, fit for ſo leaud a Biſhop and ſo vnlearned a Chaplaine.

ter accompt of the good will then of the gloſe and pompe of wordes, and as diſcreete, ſhalt well ſee, that not onely I, but alſo that no Oratour is able to atteyne to the type of thy commendations. Among the which my Lords and ye my hearers, I doe freely confeſſe, that I haue greatly doubted whether I were beſt to begin, as I take the maner to be, at the greateneſſe and eminencie of the famely from whence he is extract: and at the firſt I was purpoſed ſo to doe, and that ꝑ rather becauſe it is not yet ſcarce two monethes ſence that my ſelfe heard him in this Temple, diſcourſe how our Sauiour Ieſus Chriſt was content to bee borne of a Mother though poore, yet Noble, and diſcended of a Noble race, alſo that Nobilitie was very effectuall euen to ſpirituall life, as it may be ſayd of him that is noble, that whether it bee through conformitie or reſemblance of mind with his predeceſſors, either thorowe the remembrance of ſuch things as they haue done, either els through the effect of good bringing vp, or for whatſoeuer other reaſon, hee is better

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disposed to doe well: that nobilitie serueth him as a spurre to goodnesse and a bridle to euill, also that as the precious stone being set in Gould maketh a greater shew then in Iron, euen so the same vertuous deedes doe giue a more effectuall example when they proceede from noble personages then from men of base estate, with other things which hee spake to the same purpose. Howbeit I will not speake thereof, in that it might be accompted rashnesse in mee euen in *Roome* to seeke to make his holinesse famely more famous then it is. It may bee that some may say that this famely doth want glorious titles, preeminence, riches, possessions, Iurisdictions, pretentions of rights, patronages, auncient petidegrees of their predecessors, commēdations of learning, prayse of armes, noble & famous alliances either in Italy or without, and to be briefe, all such things collected into one, as being seuerally taken are sufficient to set a fayre shewe vpon a whole progenie. Notwithstandirall these things which are terestriall are too common with others, and for the causes

cauſes aforeſayde his holyneſſe perceiuing, *as hee perceyued all things*, that it is not enough for a horſe to be of a good race, except him ſelfe be alſo good, and that they are happie and wiſe, who as the ſea, doe not receiue the ſweetneſſe of this vaine glory of the riuers of their predeceſſors, but returning their courſe and ſwelling ouer the mouthes of the riuers them ſelues, can yeeld to their forerunners the reward of firme and permanent commendation, ſo of that great nobilitie which he had brought forth of his mothers wombe with him, hee did therein onely yeeld thankes to God for that his actions with their circumſtãces, thereby, and in reſpect therof were more notable and exemplaric.

Oh moſt happy parſon, who in the middeſt of ſo great eminencie of birth, could ſo well ſubdue pryde, and in himſelfe giue example vnto other! Euen like vnto the pearle which although it lyeth in the bottom of the ſea, yet keeping it ſelfe cloſe in the ſhel, and neuer opening vntil it aſcendeth to receiue the dewe of heauen, we find therein no ſmell, no ſa-

A ſimilitude moſt fondly applied.

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nour, or droppe that tasteth of her sea, but being pure, cleare and white, it seemeth to be formed euen in heauen. We must not therfore take commendations of this people at the transitory things of the sea of this world, and although he be therein extract of a most noble birth, yet will I not say any more thereof as of that which is none of his.

But discoursing and speaking of that which properly appertaineth to himself, I would aske whether his minde commaunded not his bodie? Also whether it were possible to find a bodie more withered, afflicted, macerated, dried vp, or pale through the effect of austere and hard penaunce? Other mens bodies (O Christian hearers) are for the most part wished to bee of this or that forme, because they yeeld such or such inclination to the minde, but in this I will shew you a matter worth the noting, that is, that here the cace was altered, for it was the minde that ministred inclination to the bedie, so that beeing waxen altogether spirituall, had not extreame need forced him, hee neuer desired meate, drinke, or

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bodily reſt: and he liued in ſuch ſort as it was a miracle (whereof, helas, wee haue but too ſoone ſeene the iſſue,) how hee could liue ſo many yeares, but rather liuing was dead: And for my part I aſſure you, I neuer, euen in the hart of Somer, kiſſing his holy hands (good God ſhall I neuer doe ſo more?) found them other then colde, wherein there was no heate except the ſame proceeded of ſome exceſſe or immoderate labour, or of ſome motion of a ſodaine feuer. O moſt deare bodie! O moſt holy members! But looke yet once againe vppon them, O ye Romaine people, and ſay: Are not theſe the very handes which ſo often haue beene ioyned together and lifted vp to pray & offer Sacrifice for vs? Bee not theſe the feete that haue trauailed ſo farre for our ſakes? Is not this the head that neuer imagined any thing but for our benefite? Is not this the heart that burned in loue of vs? O deare members! O members ſo deare! What? You then ſhall goe vnder the earth? And what? You muſt be buried? Helas my God! who is it that thou haſt taken away frō vs? And wher-

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fore do ye hide your selues? For my part, none but onely death shall ever pluck out of my heart the liuely Image of that so welbeloued countenaunce. Especially in this act wherein with your eyes toward heauen as it were smiling, and with an Angelicall countenaunce I see you depart and remaine dead.

But it is time for vs, O Christian hearers, to proceede to matters of greater importance, which are so many & withal so intangled one within an other, that I could not finde any more fit meane to part and deuide thē, neither do I thinke that we can take any better course, then the very course of his holy life: and there to beginne.

When he was a litle childe he was very deuoute, and it is well knowne that God euen in his first youth wrought in him mercifull signes of singuler goodnesse. The like is read of *S. Basile*, *S. Gregory*, *S. Dominick*, *S. Frances*, and many others, as was to bee seene in this young childe, (say they that doe remember it) namely, that at his returne frō the College, all the delight that that age yeeldeth

to

to take in any other thing, he tooke only in framing of little Aulters, adorning of small Chappels, and counterfaiting of holy thinges. Matters, which although the wiſeſt may thinke too baſe for this place, & for the occaſion now miniſtred, yet would I not onely not diſdaine, but alſo take great and ſinguler pleaſure in the ſame. And although ſome doe ſay that among ſuch ſerious affayres ſuch ſmall trifles ſhould haue no place, yet do I delight to ſhewe how commendable, not onely graue matters, but euen ſuch ſmall thinges were in him. Concerning the reſt, according to the proportion of his age, or rather beyond the reach of that age (as occaſions doe encreaſe ſo muſt my ſtile ariſe) his holineſſe beeing paſt the inferiour Schooles, and comming to ſtudie the Law, it is not poſſible to make an ende of writing with what modeſtie and grauitie hee there paſſed the yeares of his ſtudie; he was apparelled in Clarkes attire, but, which was of greater importaunce, he obſerued Clergie maners, much continencie, (as it is ſuppoſed) perpetual virginitie, with mo-

The continencie and virginitie of the Popiſh Clergie doth conſiſt in keeping of Concubines.

deft behauiour, no auaricie, continuall ſtu-
die: Theſe were his exercizes: and ſo be-
brieſe, although through our miſhaps
the Vniuerſitie wherein he ſtudied were
not vſually either the quieteſt or the he-
lieſt in the world, yet might the writing
of *Nazianzene* concerning the *Great Ba-
ſille* and the towne of *Athens* be applied
to him. Like as there is one riuer which
flowing through the Sea, taketh no bit-
terneſſe thereof; alſo a certaine beaſt
that liueth in the fire & conſumeth not,
euen ſo he with great quietneſſe paſſing
theſe troubles, and with ſouereigne ver-
tue ſuch vices, did firſt and moſt worthe-
ly atteine to the doctorall degree, and
afterwarde was called to *Reome*, and
made *Cardinall* onely through deſert, for
his learned ſtudies, and not by fauour as
the moſt part doe now vſually practize.

A happie departure, a bleſſed iorney
for al the holy Church, but eſpecially for
this great Citie of *Reome*, which haue re-
ceiued ſo great benefites and ſo much
comfort at his hands. Notwithſtanding
whatſoeuer affayres he had in hand, yet
did hee daylie applie his ſtudie at a cer-
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taine howre, and so continued his studie euen to his death, with so deepe judgement and good successe, that although his intellectuall habitudes had not very farre beene surmounted and darkened through the merueilous brightnesse of his morall and theologall vertues, yet in respect of his learning and studie onely, he deserued great praise, and in troth he was neuer other then most learned and a great fauourer of learned men. Who did euer shewe them more pleasure, or receiue them more courteously? Besides the Seminaries and Colledges, as well at *Pauy* as here, the Lectures, the Stipends, with such and so many thinges done to behoofe of learning, & besides the bookes which hee hath of himselfe written: and now that the bridle of his modestie doth no longer deteine, I hope, as my selfe haue seene them, so comming to light, all the world shall behold them, & in them perceiue as in him selfe whether were more the holy writinges or good maners. This lone of learning and holinesse of life he practized so diligently in himselfe, that through Gods grace, and

the inſpiration of the holy Ghoſt, he was in reſpect of his vertues, knowledge, and holy life, elected *Pope*, & his name from *Hugh good Companion*, was chaunged and called *Gregory* the xiij. During his Papacie he liued ſo religiouſly and deuoutly, that the whole life of a man were litle enough to rehearſe the ſame. But herein I repoſe my ſelf vpon that zeale which I perceiue in euery one to commend him, wherby I may ſhortly ſee ſo many prooſes, verſes, and rithmes, with ſuch hiſtories, ſo many Orations, and volumes to his honor, that all theſe thinges, as well ſuch as I cannot touch, as the reſt which I mention and ſpeake of, ſhall briefly be diſciphered and liuely coloured foorth. For now to rehearſe all the holy workes of our good Sheepheard, or to endeuour to ſet foorth that very patterne of a Biſhop which he hath expreſſed in himſelf, to ſay trueth, I thinke vnpoſſible, and much leſſe to beleeue that the very ſummarie of thoſe things that he hath done may be drawne into any anales or chronicle. Neither can I cõceiue any meanes to attaine therto, vnleſſe ſome one haue

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in forme of remẽbrances been dayly collecting the course of his deeds & works. For my part in this short discourse that I haue to prosecute, as one not able to to restraine the whole sea, I will goe see if I may gather the water at the riuers and brookes from whẽce this sea doth arise, that is, from his vertues, which in him haue wrought so many holy workes, notwithstanding I might at once in generall words say that all vertues beseeming a Bishop, which S. *Paule* and others doe speake of: were to be found in him. Helas how this holy Shepheard burned in loue, how hee made him selfe leane for you! O ye poore artificers, Ladies, yong infants and poore beggers? helas ye all haue lost your Father, the shepheard is dead, and the sheepe remaine a pray to the wolues. How so euer it is hereof may we plainly see O *Roome*, that he bare thee singuler good will: and in deede (for I will not conceale thy commendation) it is euident that thou diddest answere his good will with reciprocall amitie, witnesse this thy assembly: these Sobs and these Teares doe testifie thy acknowledging

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ging thereof, beſides all other thinges, helas! twoo bitter and too ſweete together, euen ſ night of his departure, was to you and to me infortunate: O great, O great pittie, what could be ſeen more worthy compaſsion and teares, then the fearefull ſtirre of the people? It ſeemed, when the moſt horrible ſound of the Bell called *Aue-Maria*, that gaue notice of his death, to the ende to pray to GOD for him, ſent the Furyes to all both men and women: One ranne here, another there, ſome two togither, others without order or reaſon: al wept: all cryed: all houled out, ſaying. Ah, good GOD whereto are wee brought? What ſhall become of vs? If the infection doth afflict vs who ſhall pray for vs? Ah that we had not deſerued it! Oh how God is wroth with vs! with many other exclamations ſufficient to haue rent the Marble ſtones, and clouen the walles in ſunder. Hee was a man of much prayer and reading, as euer was any, and in priuate behauiour had not his like. Two thinges there were that made him wonderfull wiſe: The one, he would in all af-

How could he Pope cede the prayers of men, ſith himſelf can forgiue ſins.

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dayes haue counsayle: The other, hee had still recourse to prayer. Truely he was as wise as holy, I confesse that in respect of his example onely I learned to vnderstand this place of S. *Paule* concerning his care of all the Churches. *Quis infirmatur & ego non infirmor: Quis scandalizatur, & ego non vror?* Who is weake and I am not sicke? Or who is offended and I burne not? And that which followeth. To bee briefe, toward the end of his dayes, and beeing hoare hearded, hee conceiued two excellent imaginations; The one concerning that great and wonderfull Colledge that is now at buylding in your *Roome*, for the teaching (a wonderfull matter) of all Languages in the word: The other, the same which he propounded and began to put in execution touching the recouery of the goods of the Cath. Apost. Romish Church. The same was it which he did so highly commend to the Cleargie, yea to the Christian princes, and to his Successor, to the end that the *Romayne* Sea might recouer the full brightnesse of her glory, and to depriue the enemy of mankinde

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of that innumerable gaine of ſoules, that through his ſubtilty he doth daily make.

Theſe were his laſt words when he lefe vs with the water in our eyes, and ſorrow in our heartes, for the loſſe of a thing of ſo great value. Neuertheleſſe, ſith it is to no purpoſe to weepe, it reſteth that wee doe two things: The one, that ſo much as in vs lyeth, we endeuour to reteyne thoſe notable inſtitutions, and walk in that path which he hath preſcribed for vs: The other, that we haue recourſe to God with prayer, that he will ſend vs a Succeſſor worthy him, and that as *Simplician* ſucceded S. *Ambroſe*: ſo to this *Ambroſe* another *Simplician* in vertue and holineſſe may ſucceede.

This is that ſmall matter, Oh bleſſed ſoule, which my fooliſh and vnmeete tongue is able this day to vtter of thee in middeſt of theſe ſighes and lamentations. Now ſhall it ceaſe: howbeit, at time conuenient, both this day and euer, my hart ſhall diſcourſe of thee. Oh wretch that I am, O ye *Romayne* people, to whō happeth ſtill the contrary of that which happened to the *Romaine* Souldier, that

was wounded and maymed vpon one of his legs, at a certaine victory that he obteyned, for he sayd, that at euery steppe that he set, and vpon the least payne that he felt of his leg, he called to mynde the most honorable blason of his glory: but I contrariwise, in the least commendations that I may obteyne, shall thinke vpon my losses: For when so euer I shall boste, that I haue bene seruant to such a holinesse, & so great a parsonage, I must necessarily withall remember what a good I am depriued of. Let vs therefore pray to our good GOD, that it may please him of his grace with his holy spirite to inspire the most reuerent *Cardinals*, the Electors of the holy *Apost.* and *Roomish* sea, to the end his holinesse successor, succeeding in the holy Sea, may likewise succeede in those vertues and holinesse, wherewith he was endued and replenished.

AMEN.